PETERS FALL.

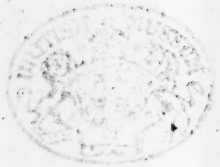
¶ Two Sermons vpon the hiſtorie of *Peters* deny-ing *Chriſt*, *wherein we* may ſee the cauſes of mans falling from God, and the maner how: both of the wicked thorow incredulitie, and of the godly by infir-mitie: and alſo the way that God hath ſet downe in his word to riſe againe.

(.·.)

PROVERB. 24. 16.

A iuſt man falleth ſeuen times, and riſeth aga.n, but the wicked fall into miſchiefe.

AT LONDON
Printed for Thomas Man, dwelling *in Paternoſter-row, at the ſigne* of the Talbot.



To the Right Honorable Lorde, Frauncis *Earle of Bedforde*, Knight of the noble ordet of the Garter, one of her Maiesties moſt honourable priuie Councell, IOHN VDALL wiſheth increaſe and continuance of vertue, and Godlines.

THe greateſt difference that the Philoſophers could find (Right Honourable) betweene man and beaſt, was the rule of reaſon, whereby they could perceiue that man coulde giue iudgement of thinges preſent and thinges paſt, and comparing them togither, could (after a ſort) prog-

noſticate of thinges to come, whiche moued them according to their power and vnderſtanding, to labour night & day in continuall meditation of the excellency of the ſame, to ſeeke the adorning and beautifying thereof, with all thoſe things which bruit beaſts for lack of reaſon could not haue: as namely the continuall ſearching out of naturall cauſes, the dayly conſideration of the effectes and operations of thinges in this world: and the particular qualities of euery ſeuerall beaſt, birde, fiſh, tree, herbe, worme, fruite, ſtone, and euery other creature whatſoeuer. The benefite of whoſe diligence, redoundeth euen to our great good, and conſolation, as the Phyſition very well knoweth, and the diſeaſed patient ſenſibly feeleth: yea, and (which more is) they ſtayed not themſelues in this alone: But labouring ſtill to beautifie that ſame diuine parte of mans minde (I meane reaſon) they inuented an other kinde of flower, which they called *Morall Philoſophie*, wherewithall their meaning was to haue the effectes of

of reaſon rightly ruled, to shine forth moſt brightly in euery particular actiō of mans life: putting all their contemplations by this meanes, in asſidual and daily practiſe: Wherein how excellente they vvere, and how forciblie they vſed it in their conuerſation, and alſo howe equally it directed all their deedes by iuſtice and equitie, their own writinges remaining yet, and their notable actes recorded in hiſtories, do better & more plentifullie declare, then either I cā, or my preſent purpoſe may ſuffer me. Only thus much is to bee ſaide, that their vertues vvere ſo excellent, that vve aim ſtill at thē, and their common vvealths ſo vvell ordred: that vvee make them our continuall platforme and pattern: and the nearer we come vnto diuers of them, the better vvee thinke our gouernment eſtabliſhed. Novv it is not vnknowne vnto your Honoure, nor to any other that haue the true feeling of Gods grace vvorking in their hartes, and the Sunne of righteouſneſſe shining in their conſciences. That the Lord our God the creator of all things

our redeemer, preſeruer and ſanctifier, hath giuen vnto vs, not only the knowledge of all theſe things (in ſome meaſure) which they had in great aboundaunce. But (which more is) a far ſurpaſsing and more excellent difference, to ſeuer vs withall from the reſt of his creatures, than euer they had, or once thoughte of, to wit, the knowledge of his loue and fauour towards vs in his ſon Ieſus Chriſt. For albeit it be true, that reaſon is the eſſentiall and formall difference (as they call it) between man and Beaſt: yet wee ſee euen in them ſome ſparke (and as it were) ſome ſpeciall kinde of reaſon, for (to trie the ſame in particular effects) we ſee that a Dog can diſcerne his maiſter from another man, yea though he be twentie yeares from him (if it be true that Homer reporteth of Viſſes his Dog) & him that vſeth to hurt him he can ſhun, and can fawn on him that cheriſheth him. The birde alſo can foretell when raine will fall: the Emit in the time of Summer, maketh prouiſion for Winter, manye there be ſuch like as theſe, which we

read

read of in Plinie and Aristotle, writing of the nature of Beasts, and which by our own experience we daily see, But this is so far from seeming to be reuealed to any other Creature, that it is a Paradox, and a straunge thing to manie of vs, that differ from bruite Beasts, by reason. And therefore (whiche is the drift of this whole discourse) it standeth vs vpon which professe the name of Iesus Christ, which do acknowledge him to be giuen of God the Father, and sealed vnto vs by God the holie ghost, for our eternall saluation: to haue an especiall care, that as Christe sayth of the wicked, that they be wiser in their generation, then the children of light. So it be not saide of vs, that the Pagans Heathen and Gentile Philosophers, be not founde in the sight of God, more diligent in their humane profession, then wee in the profession of Iesus Christ: I meane more glorious in shewing forth the fruite of their Philophye in their actions, then we of our Diuinitie in our life and conuersation. And surely I would to God that wee coulde

truelie and rightlie fo'low their steps in one thing, which is this: I read of them that the more knowledge they obtained in their Phi'osophie, the more thei abandoned themselues from the vanitie of the worlde, so that one casteth his golde into the Sea, another carried all his substaunce with him, whereso-euer he went, another contented himselfe with a tub or tunne to dwell in, in steede of his house, all of them whatsceuer thei possessed, thei did willinglie imploie it to the increase of knowe-ledge in themselues and others. But doe we so? no. We seeke how to serue God and Mammon to, we laboure to become religious in shewe, and couetous in deede: We desire to come to Christ bi night with Nicodemus, for feare of worldlie losses, we seek to crie Lord, Lord, but we haue no care to doe the workes of the Lord. We make a shew of godlinesse, but wee denie the power thereof: wee wish to sit at the right and left hand of Iesus in his kingdome, but we are loth to drinke of his Cup. (All in one worde) We professe

Crates.

Bias.

Diogenes.

Math. 6. 24.

Iohn. 3. 4.

Mat. 7. 21.

2. Tim. 3. 5.

Mat. 20. 22.

Iesus

Ieſus Chriſt, but turne the grace of God into wantonnes. Hence it is thot wickednes doth ſo abounde, that Sathan hath preuailed ſo much, & that ſo fewe endeuour a godlie life. Euen for that the enemie can perſwade them that profeſſion will ſerue, that a ſhew is ſufficient, But howſoeuer it be, that ſo manie be drunke with this cuppe of Sathans poiſon (againſt whome in trueth the heathen Philoſophers that neuer knew God) ſhall riſe in the daie of iudgement and condemne them: for that they haue bene bene more carefull to ſhewe the fruite of their profeſſion in vpright dealing (though it was vaine) then theſe haue bene, yet it behoueth all them that ſee theſe thinges, and are grieued with the conſideration therof, and are not ſpottee with the ſame brand, to be ſo much the more carefull, as the euill is common, that thei ſmell not of their abhomination, that thei depart from them, and be not partakers of their ſinnes, that thei hate the garment ſpoted by the fleſh, that thei faſhion not them ſelues like vnto this world, Iude. ver. 4. Reuel. 18. 4. Iude uer. 23 Rom. 12. 1

world, but that they bee chaunged in their ſhape by the renuing of their mindes, and that thereby their profeſſion may be adorned and the truth thereof in their harts and conſciences forcibly eſtabliſhed. When I conſidered theſe things (Right Honourable) and ſought out of Gods boke (which is the loking glaſſe diſcouering all enormities) wherin the cheefe cauſe herof ſhold conſiſt: I perceiued (ſo far as my ſmall knowledge could attain vnto) that the lack of the right vſe of Gods word, & heedeful care to be gouerned by the ſame, did ingender theſe and infinit other abhominations: & therfore for my own cõfort, and the inſtruction of others, I did make choice of the hiſtorie of Peters denying of Chriſt to intreat vpõ; which being ended, for certaine conſideratiõs hereafter mentioned. I haue (ſo neare as I could) penned it according as it was ſpoken: Moſt humbly beſeeching your Honour, that the ſame may proceede vnder the wings of your defence & protection, which (I doubt not) ſhal be by that means of the godlie ſort, the better

accepted

aecepted, and of the cankred Caterpiller the leſſe touched. So ſhal I be bound (which notwithſtanding is my dutie) to praie vnto the Lord God of heauen, for the increaſe and continuaunce of the graces of his holie ſpirit vnto your honour, to guide and direct the ſame, in all youre good and godlie enterpriſes whatſoeuer: that thereby Gods holie name here vpon earth may be glorified his children maintained and cheriſhed, ſin and iniquitie cut downe and quenched, Ieſus Chriſt his goſpell promoted and aduanced, and your own conſcience vnfainedlie comforted. Amen.

Your Honours moſt
humble to commaund.

IOHN VDAL.

To the Godlie and well disposed Reader.

Hauing taken in hande to intreat of this place of Scripture (according to my poore talent, Wherewith God hath inabled me) I was very earnestly requested by some of my frinds (such as fear God vnfaynedly) to put the same in print for the benefit (as they sayd) of others, but considering with my selfe the great number of learned & godly treatises alredy extant and how vnnecessary it shoulde bee for my greene and vntimely blossome to appeare in this age of the ripe Harvest, and also howe ready mans nature is to cauill at the doings of others, and like the spider to sucke poyson out of the finest Flowers, I was fully determined it should neuer shewe it selfe in the worlde:

worlde: yet being moued with their earneſt ſuite, and at length being ouercome with their forcible perſwaſions, I haue penned the ſame as neare as I can remember. Now (good Reader) if thou be deſirous to knowe what benefite thou ſhalt reape by the ſame, I am very loath to indent with thee before-hand: For if I ſhoulde promiſe nothing, I were to bee blamed to trouble thee: Which elſe mighteſt be better imployed. If I ſhould promiſe that which peraduenture thou maiſt finde, I might ſeeme to arrogate too much vnto my ſelfe, and therefore I commit it to thy godly conſideration and iudgment. But for the place of Scripture it ſelfe, thus much I dare ſay (and that I truſt with the conſent of al the godly learned) that if thou deſire to vnderſtand how the wicked do begin to fall from the Lord: what cauſes doe concurre, and in what order they proceede vnto the height of iniquitie. If thou deſire to knowe what it is that moueth the godly to fall and offend God. And laſtly if thou be willing to vnderſtand what thinges be neceſſary & expedient for thy ſelfe, beeing fallen to returne vnto God, and to ſtand in his fauour when thou art in it, I am ſure thou mayeſt learne

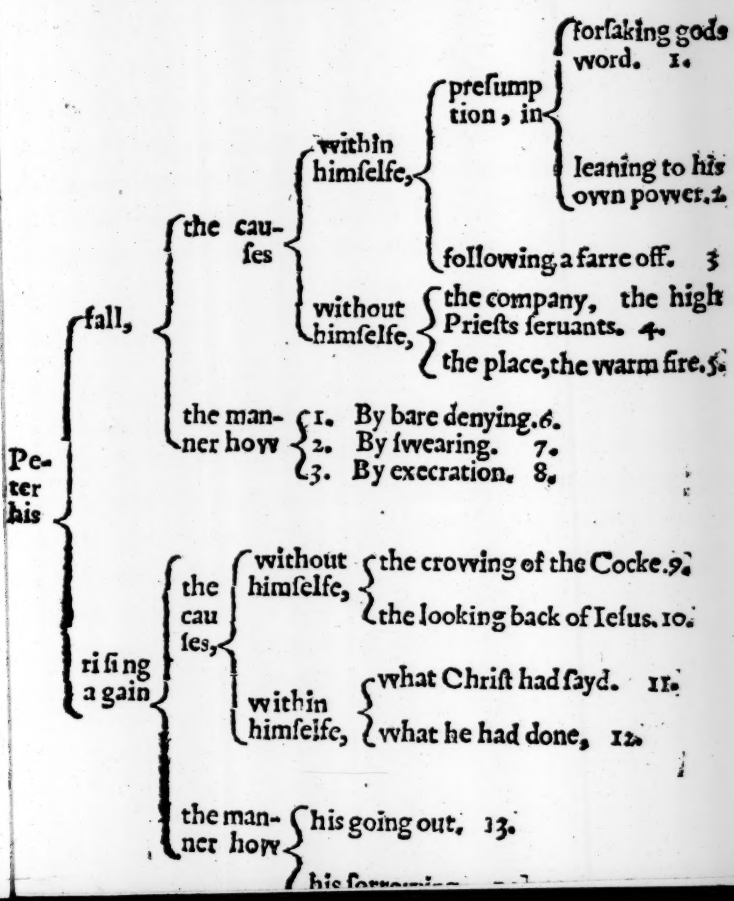
learne it out of this historie. Now if I haue not so fully discoursed of euery point, as thou couldest wish, nor so learnedly proceeded, as the matter doth require. I pray thee beare with me, and pray to the Lorde to encrease his beginnings in me, and supply my want: concerning the last part of all, which is repentance, I haue of purpose bene sparing in it, because others haue learnedly and at large intreated thereof: Whose full intreaty if thou desire, haue recourse vnto those their writinges. To conclude, if any thing doe here please thee, giue God his due for it (to whome all honour belongeth.) If ought bee lacking, helpe me I beseeche thee with thy prayers to God our Father, that it would please him to direct al our indeuours to the aduancement of his glory, the benefite of his Church, and comfort of our consciences, that we may walke warily and circumspectly amongst this froward & crooked generation.

AMEN.

The

The Method and order of the

Whole matter in this Booke.



The Text out of Saint Mathew and Saint Luke, conferred *both together.*

IESus ſaid vnto Peter, *verily I ſay vnto thee, that this night before the Cocke crow, thou ſhalt deny me thriſe.* Mat. 26.34.

Peter *ſayd vnto him, though I ſhould die with thee, yet will I not deny thee.* 35.

And Peter *followed a farre of, and* whē *they had kindled a fire in the middeſt of the Hall, and were ſet downe together,* Peter *alſo ſat down amongſt* thē Luke 22.54. 55.

And a certaine maide beheld him as he ſat by the fire, & hauing well looked on him, ſaid, this man was alſo with him. 56.

But he denied: ſaying, woman I knowe him not, And after a while another came vnto him: ſaying, thou art alſo of them. 57. 58.

But he denyed agayne (before them all) Mat. 26.72.

with an oth, ſaying, I knowe not the man.

73 *Then came they vnto him (that ſtoode by) and ſayd, thy ſpeech bewrayeth thee.*

74 *Then beganne he to curſe himſelfe, and ſwere, ſaying, I know not the man,*

Luke 22. 60 *And immediately while he yet ſpake, the*
61 *cocke did crow.*

Then the Lord turned backe, and looked vpon Peter, *and* Peter *remembred the wordes of the Lord, how hee had ſaid, before the Cock crow, thou ſhalt deny me thriſe.*

62 *And* Peter *went out and wept bitterly.*

Mat 26.34.

Iesus saide vnto Peter, verily I say vnto thee, that this night before the cocke crow, thou shalt denie me thrise. &c.

AS there is nothing set down in the word of God which is not in his singular wisdom propounded vnto his children, either to teache them the will of the Lord, and ẏ religion they must professe: or to furnish them with sufficient armour, to cõuince their aduersaries, or to instruct them how to frame their liues and conuersation according to his will, & to reproue them that walke inordinately: or lastly: to comfort them being distressed & afflicted in this world: so there is no example set before our eyes, in ẏ whole booke of God, more necessary for vs, continually to be meditated vpon, then this of *Peters* fall. For in the same is first painted out vnto vs, the miserable estate of man, being left vnto himselfe: then the exceeding mercie of God towardes 2. Tim. 3. 16. Rom. 15. 4.

wardes man. Secondly wee may see in it the beginninges, proceedinges and maner, how all men doe sinne: whether it bee the Godly falling by infirmitie, or the wicked transgressing thorowe infidelitie: and then howe, and by what degrees the godly bee reclaimed and restored againe. So that in this History we haue two thinges offered to our considerations. First Peters fall. Secondly his rising againe, in his fall wee note the causes that moued him thereunto, and the maner howe it was. The causes be eyther in himselfe, or accedentary without him selfe: within himselfe, his presumption in departing from the worde of God, and leaning vpon his owne power, and his slowe following: the causes without him selfe bee his company, the High Priestes seruauntes, and the place where he was, the warme fire, the maner how he did fall, is first in bare deniall, then with binding it with an othe: and lastly by cursing himselfe if euer he knew Christ. In his rising againe are likewise the causes and the

maner

maner how: the cauſes without himſelfe and within himſelfe: without himſelfe, the crowing of the Cock, and the loking back of Jeſus: within himſelfe, his remembraunce what Chriſte had ſayde, and what Chriſte had done, the manner how he riſe, his going oute and his ſorrowing.

The firſt cauſe of his fall (as you ſee) was his preſumption, and that is alſo in two thinges. The firſt is in not leaning vnto the wordes of his Lorde and mayſter. For Chriſt told him that he ſhould deny him. But hee notwithſtanding being eyther blinded with the conſideration of his own power, (as hereafter ſhall appeare) or els caried away with a prepoſterous zeale to followe him whither ſoeuer hee went: replyed that though all men ſhoulde forſake him, yet he would not. And ſurely this is moſt worthy the conſideration. For if we beginne at the firſte man that euer was, and continue thorow out the whole ſcriptures, we ſhall finde that the little regarde giuen vnto the worde of God, was the beginning of 1

their fall.

The father of mankinde, the firste founder of his miſtery. Adam hauing
Gen.2.17. receiued this eſpecial commandement (of the Tree of knowledge of good and euill, thou ſhalt not eate.) Yet this beeing put out of his hart, partlye throw the ſubtiltie of Sathan (wherewithall he was aſſayled) partlye by the prouocation of the woman, whome greatlye he loued, and partly with the beautye and delicacy of the Apple, with whiche hee was allured, he notwithſtanding did take of it, and eating of the Tree forbidden, fell from the Lord his God,
3. 23. and was caſt oute of that place of plea-
4. 8. ſure, where before he dwelled. So did
2. 24 Cain, forgetting the commaundement of God, yea and the law of nature, kill
4.19. his brother Abel, Lamech not conſidering that the Lorde GOD had made man and woman to be one fleſhe, tooke vnto him two Wiues, and ſo fell from the Lord.

1.Sam.15.3. Saule hauing receiued precepte to deſtroy Amaleck, and all that pertayned vnto them, that hee ſhoulde haue

no

no compaſſion on them, but ſhoulde ſlaye both man and Woman, both infante and Suckling, both Oxen and Sheepe, and Camels, and Aſſes: yet directing not his doings accoꝛding to his commiſſion, but yeeldinge vnto his owne fantaſie in ſparing the king Agag, and the better Sheepe, and fatte Oxen to ſacrifice as (was pꝛetended) vnto the Loꝛde, was rewarded with depꝛiuation from his kingdome.

The like maye be ſayde of the rebellious Iſraelites in the wildernes (who hauing the pꝛomiſe of Gods ſpeciall pꝛotection) yet murmured often times. The ſame is playne in the rebellyous Jewes, and bꝛæfelye thoꝛow oute the whole booke of G O D: That whenſoeuer the Pꝛophetes be reſiſted, the Apoſtles perſecuted, oꝛ anye other ſinne whatſoeuer committed: whether it be of the Godly falling by infirmitye, oꝛ by the wicked offending of obſtinatye. The firſte oꝛiginall and beginning is this, That the woꝛde of the Loꝛde in that reſpecte, is eyther not knowne, Exod. 16. 2. 17. 3

or not remembred: and therefore Sathan ſtroke verye dæpe, and in verye dæde, at the ſureſt roote of mans ſafegarde, when he put it into the heade of his ſonne & heyre Antichriſt, the childe of perditiõ (the Pope of Rome) to kæpe the people frõ the knowledge of Gods worde, for he knewe well ynough that the word of God being manifeſt vnto al the world, as the inſtrument to kæpe man from groſſe ſinns: for very ſhame and feare of puniſhment, and manye in fayth and obedience vnto the Lorde for loue, and zeale vnto his glorye, and deſire of their own ſaluation, whiche otherwiſe ſhould wander in darkeneſſe, and in the ſhadowe of death: becauſe that they being blind for want of knowledge, ſhould haue ſwallowed manye meates of iniquitye: but to lette him goe, and come nearer vnto our ſelues: what is the cauſe that euen in this light, and glorious Sunne beames of Chriſt his Goſpell, ſo many bee ſotted and drowned in idolatrie, and ſuperſtition, that they are not aſhamed with whoriſhe faces, not bluſhing to

main-

maintayne, and defende the Heathnish fashion of worshipping of God in images (for their owne shame hath founde away, the worshipping of the image it selfe) but onely this, that the seconde commandement is blotted out of their heart, and also out of their bookes, and the true exposition that our Sauioure Christ giueth vnto the same: that the true worshippers shall worship in spirite and trueth, that as he is a spirite, requiring spirituall seruice, is either not knowne, or else miscõstred, or what is the cause, that the blasphemer of Gods name, hath such delight & pleasure in swearing, cursing and prophaning (or rather renting in pæces) the dreadfull name of the moste glorious God: but only this that the commaundement is not before his eyes, which is enioyned vnto all them that be (or bee desirous to bee called) the Children of God, that they neuer presume to take his name into their mouth withoute a singuler reuerence of his maiestie, or the threatninges therevnto annexed. For GOD pronounceth them that sweare

Exod. 20. 4
Deut. 5. 8.
Ioh 4. 23.
2. Cor. 3. 17.

Iere.5.7. A more for them that sweare by faith, Masse, Saint, &c. Eccle 23.11. Zach.5.4.

sweare (by those which were no Gods) to be none of his, for he sayth they haue forsaken him in so doing: also a man that vseth much swearing, shall be filled with wickednes, and the plague of God shall not depart from his house, vntill it be vtterlye wasted and consumed. The Whoremaister goeth on in his filthines, because he forgetteth the commaundement of God. Thou shalte

Heb.13.4.

not commit adulterye, and the threatnings that Whoremongers and adulterers, God will iudge. To conclude, the lyke is truely to be thought of al other sinnes, that the casting off the worde of God behinde their backs, and treading (Gods vengeance threatned against sinne) vnder their feete, is the first steppe vnto that iniquitie whiche they commit. Nowe if we will apply this to oure edification and benefite, wee must learne by the harmes of other men, to bee more warie and circumspecte: If wee see that others begin their transgressions, by neglecting the word of God, that we begin oure obedience in imbracing it, in learning

ning, meditating, and exercising oure selues in the same continuallye. For the Prophet Dauid maketh it the onely ioye and delighte that Godly men can finde in this worlde. Wherevnto appertayneth it that the Lord appointed vnto his Seruaunt Iosua the Gouernmente of his people in stæde of Moses, sayth: let not this Booke of the Lord depart out of thy mouth, but meditate therein day and night, that thou mayest observe and doe according to al that is written therein, where you sée, that hee setteth meditation, and continuall exercise therein, to goe before the seruice of the Lorde, and in dæde by very good reason, for the worde of God being his will, and the thing hée enioyneth vs to doe, how can it be, that wee shall doe it before we learne it, and howe canne wé learne it, if wee neuer giue our selues therevnto, nor regard it. Well, howsoeuer the wicked of the World care not for it, nor the preaching thereof, because through the hardnesse of their harts, it séemeth foolishnesse vnto them, yet sure we are it

Psal. 1. 2.

Iosua. 1. 8.

is

is the power of God vnto ſaluation, vnto all thoſe that beléeue it. It is the ſworde of the ſpirite that cutteth away the bondes of ſinne: It is the Grayne of Muſtarde ſéede, that at firſte is very ſmall, but taking roote and increaſinge in the childzen of God: it groweth vp to ſuch an heighth, that it poſſeſſeth the whole hart and mind: It is ỹ fire which burneth and conſumeth the dzegges of iniquitie. It is alſo that honye the ſwéetenes whereof doeth both delighte the ſoule, and alſo temper the troubles of this woꝛld, that they become tollerable and eaſie: it is the rain ſhowers, and dewes moyſtning the ſtonye harte. And laſtlye, it is the ſeede whoſe rootes taketh ſo déepe holde, and are ſo ſurely faſtened, that it neuer ceaſſeth from growing, vntill it bzing the Soule which it poſſeſſeth into the kingdome of heauen. This being ſo pzetious, and yet not beleeued, to be ſo by them that are not called vnto the fayth of Jeſus Chziſt. Therefoze the Loꝛde God, to allure them whom he hath elected, and to take all excuſes from them that bee re-

reiected, hath set downe moste excellente and singular allurementes, and sweete speeches vnto them, to inuite them vnto a loue and liking of the same. The wise man Salomon bringeth in the Lorde speaking, or rather speaking himselfe in the name of the Lorde: saith, let thine hearte holde fast my wordes, kepe my commandements and thou shalt liue, get wisedome, get vnderstanding, neyther decline from the wordes of my mouth. And there he sheweth what the woorde of God shall bring vnto the louers thereof: namely, honour, riches, long life and such like: which in deede figureth to vs all ioyes what soeuer, whiche the Godly shall haue in the life to come, if I shoulde stande vpon this, I might shewe many moste excellent places for this purpose, as the excellencie thereof described by the Prophete Dauid, and the great benefites that he professeth himselfe to haue receiued by the same. As that hee had perished in his troubles, if the comforte thereof, had not supported him, and thinketh it no bragge

Pro.4.4.5.6 7.8.&c. to the 15.

Psa.19.5.8. 10.11.12.

to

Psal.119.99. to saye, hee hath more vnderstanding then his teachers, because his meditation was in the worde of God, and vnderstoode more then the auncient, because he kept Gods preceptes, and he was made wiser then his enemies, because Gods preceptes were alwayes with him. The whole 119. Psalme, is concerning this argument. And was it so excellent, so pretious, and so fruitefull in Dauid for himselfe only? no, but it is also for our instruction, that we might bee stirred vp by the example of Dauid, to take so great delight in it, as hee did: for God is the same he was, and his worde of it selfe is forcible (if not more forcible) then it was. So that we need not to despaire of Gods goodnes in this cause. For sure the cause why we come so farre behinde Dauid in zeale and godlines, is our owne carelesnesse, and hardnes of heart, and our presumption in that wee (with Peter here) perswade our selues better of our selues, then indeed we either neede or shoulde. Let vs then awake, and shake off the drowsinesse

Heb.12.1. of

of our ſoule, let vs vnloade our ſelues, of all that preſſeth downe, let vs looke vnto that, which God commaundeth, and not to that ſmall proceeding which wee haue made, and ſo much the rather (my deare beloued brethren) becauſe wee ſee the worlde more lulled in ſecuritie then euer it was, before that wee can eyther reade or heare of. The word of God hath no more force, with the greateſt number, then if they were ſtockes or ſtones, whereas the threatninge of Gods vengeaunce agaynſt ſinne, ſhoulde pricke their heartes, and moue them to repentaunce, It bringeth them a ſleepe: whereas the preaching of the Goſpell ſhoulde bringe them to Fayth in Chriſte, it ſeemeth vnto them a fable, and a meere inuention of men: nowe the caſe ſtanding deſperately with them (for this is the cauſe why I ſpeake it) It behoueth vs to bee more circumſpecte and carefull, that the loue, and liking, and continuall exercíſe, and obedience, in, and vnto the worde of God, doe ſo poſſeſſe vs that

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wée neuer bee drawne from the same, but so surely fasten our soules, heartes, and wils thereunto, that we may there by haue a sure testimony in our consciences, that wee bee the Children of God, because we keepe his commaundementes. Whereas contrary the wicked haue within them a note of condemnation, in that they regarded not Gods worde, neither haue any regarde in hearing, or learning, or practising the same in their life and conuersations.

Iohn 3.24.

The second braunch of Peters presumption, consisteth in this, that hee sayth: *I am ready to goe with thee into prison and vnto death.* Peter thought he was strong inough to be a Martyr, whē in deede he had scarce learned the principles of his faith, nor that which is moste necessary for all men to knowe: namely, his owne power and habilitie, and howe hee must learne to stande before the Lord. Here you see Peter thinking himselfe a valiaunt souldier, and yet is not so, out of which wee note the pride of mans hearte, and confidence

that

that flesh and bloud conceiueth of hiuſelfe. For by nature we are ſo blinde that though we be naked, yet we vaunt our ſelues as though we were gorgeouſly apparelled, though wee be of no force to doe any thing. Yet we followe Nemerode and his wicked complices, and thinke to build a tower to heauen. Gen 11.3.
If we viewe the ſtories of the woorde of God, concerning them that haue thus bragged of their owne power, we ſhall ſee their ſucceſſe moſt infortunate. Pharaoh being ſo proud in himſelfe, that he contemneth God euen in flat woordes, yet the rewarde of his pride was his deſtruction in the red ſea. Goliah who railed on the liuing Lord and his children, was ouerthrowne with a ſtone, by (the weake man) little Dauid. Yea and euen of them that ſeemed to bee great pillers in the Church of God, as Rehaboham the ſonne of wiſe Solomon, who through pride ſaith vnto his ſubiectes: hee will make his little finger heauier vnto them, then all his Fathers body: but for his pride, teene parts of his kingdom was taken from

Exod. 5. 2. 3. 14. 27.
1. Sam. 17. 8. 49.
2. Chron. 10 14. 15. 16.

him. And therfore the Lord both knowing and foreseeing that wee are moste fit and ready to bee infected with this disease: hath prouided by speciall commaundement for his children in this case. Beware saith he, least thou saye in thy heart, my power, and the strength of my owne hande hath prepared mee this substaunce. But remember the Lord thy God: it is he that giueth thee power to get substance.

Deut.8.17.

And to this purpose it is: when the Lorde ordeined Gedion, to deliuer his people, and hee had gathered a great multitude together: God commaunded him to sende manye of them away, least Israel (saith he) vaunt against me, and saye, my owne power hath saued me. And therefore it behoueth vs, seeing the shamefull fall of the proud and high conceited people: and contrarywise, the speciall commaundement that God hath set downe vnto vs in this behalfe, that wee shun and beware the one, and diligently embrace and followe the other. And the better to apply our selues vnto this

Iudg.7.2.

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humilitie of ſpirite, let vs marke what reaſons the holy Ghoſte vſeth to perſwade vs thereunto. They be eſpecially two moſt forcible and ſtrong. The firſte is the conſideration of our eſtate by nature: as namely the metall where of wee be made. It is not onely earth, which we dayly treade vnder our feete, but euen the very duſt and ſlime of the earth, we are robbed and vtterly ſpoyled of all our good giftes whatſoeuer, and ſo lye wallowing in the myre of ſinne. There is no man that ſinneth not. All are gone aſtraye, and are become vnprofitable, there is none that doth good, no not one, our condition in this woꝛld is moſt miſerable. A continuall warrefare, our age is as the length of a ſpanne, our ſubſtaunce remayning we know not to whome, and which of all other is moſte miſerable, after this lyfe (not called to grace in this Pilgrimage) the pray of Sathan, the firebrande of Hell. So that the right and due conſideration of this, is able to pull downe the ſtouteſte Champion in the woꝛlde, and to con-

Gen. 2. 7.

1. King. 8. 46.

Pſal. 14. 3.

Ioh. 7. 1.

Pſal. 39. 5. 6.

consume al the figge leaues of vanitie, and pride of mans hearte whatsoeuer. And in deed it is most effectuall in the Gen. 18 27. Children of God. It moued Abraham to terme himselfe dust and ashes. It Exod. 3.11. made Moyses saye, who am I that I should go to Pharaoh, the same is to be 1.Sam.18.18 seene of Dauid, hauing the kinges Daughter offered to wife: who am I (saith hee) or what is my Fathers house in Israel, that I shoulde bee the kings sonne in lawe. So then if they being moued with the consideration of their naturall estate, haue thus passed their time with all humilitie: much more it is our duetie so to doe, considering that our infirmities be many moe then theirs, which ought to abase vs lower then they. A second argument, the spirite of God vseth in the whole Scriptures, to mooue all men to humilitie, and that is this: to consider whence they haue that good thinge which they possesse, whether it bee riches, honour, pleasure, life, or whatsoeuer it is, all commeth from the Lord. And therefore no man is to arrogate

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any thing vnto himselfe in any respect of them. Whiche reason the Apostle Paule vseth in expresse wordes, to beate downe the pride of the Corinthians, saying: What hast thou, thou hast not receaued, if thou haste receaued it, why reioycest thou as though thou hast not receaued it. So then this argument ought to be in force with euerye one of vs. For if thou be riche, who did giue it vnto thée. The Lorde giueth and is able to take awaye. If thou bee in estimation in the worlde: The Lord setteth vp and pulleth down. If thou haste cunning or skill in anye thing whatsoeuer. And if thou arte come to the knowledge of God his worde and fayth in Christ Jesu. It is the gifte of GOD, and not of thy selfe. So that in all thinges whatsoeuer, thou art to humble thy self, knowing this, that thou hast nothing of thy selfe but a lumpe of sinne. And if God hath bestowed his gifte vppon thée in greater measure then vpon others thy Brethren, that arè as deare vnto him, as thou arte: thou hast no iust occasion

1. Cor. 4. 7

Iob. 1. 21.

1. Sam. 2. 7.

Exod. 31. 3.

Ephe. 2. 8.

to be puffed vp therewithall: But contrariwise. For if thou be the steward of much, thine accoũt shall be for much: if thou hast fiue Talents, the Lord will
Mat.25.20. looke for the increase of fiue: If thou haste moe riches then others, it is bestowed vppon thee that thou mayst releeue and succour those that want. Not to laye vp in store for thy selfe for ma-
Luke.12.19 ny yeares, or to bestowe it in excesse of pride or banquetting. If thou haste more wisedome or learning, more knowledge or feeling of Gods graces in thee then others haue, it is not onlye for thy selfe, but also for the benefite of that body whereof thou art a member. If the graces and gifts of GOD bee thus first considered from whence they came, then employed to those endes whereynto the Lord hath ordained thẽ: they will be so farre from exalting him that hath them by making him proud, that they will ingender in him a greate and singuler humilitie:

Peter

Peter followed afarre off. When our Sauiour Chriſte walked at libertye, many thouſands followed him and ſéemed very deſirous of his doctrine: but now when he is apprehended and lyke to ſuffer trobles for his doings, they al forſake him, only Peter followeth peaking aloufe.

If Chriſte had bene nothing elſe but a familiar friende vnto them, yet this hadde bene greate ingratitude in them: But he was their maiſter, their Lorde and their God, therefore their faulte the greater. But let vs leaue them all, and conſider Peter his doinges onlye. Not long before his courage was ſo ſtoute, that he would ſtand when all fledde, he woulde laye downe his life for him, and ſéemed to bee diſpleaſed with his Mayſter, that hée woulde not ſuffer him ſo to doe, ſaying: Why can not I follow thée now? But when hee ſéeth playnelye that his Mayſter is in troubles indéede, then he pulleth in the ſhoulder, the burthen is heauie vnto him, before hee féeleth it, he Pro. 17. 17. Ioh. 13. 37.

he is very desirous to serue Christ, but hee is not willing to take paynes with him. So were the Israelites very de-
Exod.17.3. sirous to come to Canaan, but loath to be troubled by the waye in the wilder-
Num.13. nes. They that went to view the Land of Canaan with Caleb and Iosua, cō-
23.29. fessed it to be a countrie so fruitfull, that it floweth with milke and honye, & did desire to come thither, neuertheless they were vnwilling to enter combat with the Iebusites, Amalachites, Cananites, and other people that shoulde be ouercome before they should possesse
Math.20 21 it. The Sonnes of Zebede, did desire to sit at Christs elbow in his kingdom, but they had forgotten that they muste first drinke of the Cup that Christe did drinke of, and to be baptized with his
15.21. baptisme. And therefore it is that oure Sauiour Christe tearmeth those hearers, whom tribulatiō doth driue from the Gospell, to bee like vnto the stonye ground into the which the word of god can send no rote, because of the hardnes therof. Many also did depart from Christe, which before did follow him-

wil-

willingly, because their grose capacity coulde not conceaue, howe they shoulde eat the flesh of the sonne of man & drink his blood: and truly the world is full of such people at this daye, that be verye willing to heare and learne the worde of God, because that they know that it is the way to eternall life, but if anye troubles shoulde seeme to arise for the same, they are gone: they are willinge to come to Christe by nighte, because they feare troubles by daye, but they are not discerned in these dayes, by their reuolting in time of persecution, because (the Lordes name bee praysed for it) all men may freelye professe the Gospell, but by their carnall and fleshlye conuersation, their contrarye lyfe and dealing, for the tree is knowne by the fruit: they loue to heare how to come to heauen, but they like not this, that they must addresse themselues to obedience, that they must forsake their wicked conuersation, and frame their doinges to the rule of Gods Worde, and therefore they turne the grace of GOD into wantonnesse. So there be

Ioh.6.66.

Math.7.16.

Iude.4.

a great number that bee followers of Peter in this poynt: for he followed because of his promise, but it was a farre off, so they followed the Gospell, because of their present safegard which else they could not enioy, but as Peter durst not come neare for feare of troubles, so dare they come no faster on, for feare of after clappes, they thinke that keeping themselues aloufe, they maye be safe at all seasons, if a change come: for which they gape, then they thinke they maye with honesty change: lykewise, whereas if they shoulde bee desirous to pull downe Papistrie (if they bee in authoritie) and earnestlye establishe the preaching of the Gospell, they should be ashamed in those dayes, whiche I trust shall neuer bee, but in the meane while, lette them knowe that they haue well profited towarde the Diuell when they bee in that case: for manye denye with Peter, but fewe wepe with him. Well howsoeuer it bee that the Worlde doe thus fall from the Lorde, and pull awaye their shoulder from his obedyence, yet they that

feare

feare God in deede, and doe vnfaynedly
beleeue that which they profesſe, doe to-
geather with the profeſſion thereof vn-
dergo, and willingly receiue all trou-
bles which follow the ſame. They firſt Luke.14.28.
ſit them downe and caſt their accounts
(as Chriſt counſayleth them) and not
raſhly aduenture they know not what,
as Peter did: So did Moiſes, though
he might haue had great preferment in Heb.11.25.
Pharao his Court, yet he choſe rather
to ſuffer affliction with the children of
the Lord, then to inioy the pleaſures of
ſinne for a ſeaſon, knowing this to bee
moſt true: that it is better to be a doore Pſal.84.10.
keeper in the houſe of the Lord, then to
dwel in the tabernacles of wickedneſſe.
Then if we deſire to come vnto ỹ place
whereunto theſe are gone, we muſt fol-
low their good examples, I know it for
a moſt certayne truth, that all that will
liue godlye in Chriſt Jeſu, ſhall ſuffer
perſecutiõ. And therfore we muſt ende-
uor our ſelues to indure ỹ ſame, for we 2.Tim.3.12.
ſhall haue Sathan continually to aſſayle
vs with diuers tẽptatiõs, we ſhal haue
the world, allurng vs vnto the deuiſes
thereof

thereof by ſundrie entiſements, yea and our own fleſhe (through the condition of oure corrupte nature) vnceſſauntlye pricking vs forward into all kindes of vanitye: ſo true is it that Eccleſiaſticus ſayth. That temptation tryeth the heartes of man: now as the Lord hath ordayned that theſe trials ſhoulde befall his children in this worlde, ſo hee hath alſo lefte eſpeciall conſideration vnto them, and ordayned meanes howe they muſt be ouercome. That one place of the Apoſtle Paule to the Epheſians, is ſufficient for this matter to furniſh the ſouldier of Chriſt with complet armour. The firſte is: that his loynes ſhoulde be girded with the truth: That is, a ſincere mind and affection, putting awaye all diſſimulation whatſoeuer. Secondly, his breſt muſt be fenced with righteouſnes: that is, his life and conuerſation muſt be holy and vpright. Thirdlye, the preparation of the Goſpell of peace. That is the determination to depend vpon the reconciliation, that the Goſpell affordeth. Fourthlye, the Shielde of Fayth, that is the ſafe

Eccle 27.5

Ephe. 6.13.

pro-

protection, that you may haue thorowe an vndoubted faith. Fiftly, the helmet of saluation, that is, an earnest desire of the kingdome of heauen. Sixtly the swoorde of the spirite, which is the woorde of God: It is called a swoorde, because thorowe it Satan is beat backe, the worlde crucified vnto vs, and our owne sinnes cut away. Seauenthly, the last and chiefest, is continuall prayer vnto God, for thereby his grace is obtained to ouercome all temptations, and his protection to shielde vs from falling: so that these thinges being taken vnto vs aright, they will helpe vs to passe through all troubles or affliction in this worlde, whatsoeuer.

And when they had made a fire, &c. It 4
followeth to speake of these accidentarie causes, which were without him, or adioyned vnto him, which bee in number two. The first, is the company, with whome, and the second, place where: the company be the hie Priests seruants. For as it appeareth in this Chapter, when they had taken Christ and brought him to the place appointed,

ted they hauing done their feate came into the hall, and making a fire there to warme them, Peter sate downe also amongest them: marke howe fitly Peter applieth himselfe to the time, and companyed the professers of Christ: he professed, but with persecutors he denieth, Peter is not the first of the children of God, ẏ hath bene ouergone, and taken tardie in this case, which beyng
Gen.19.8. corrupted with wicked company. For the seruant of God, Lot being sore oppressed with the rigorous dealing of the wicked Sodomites, was constrayned to passe the compas of his religiō, & to vse vnlawfull meanes to keepe the strangers (whō he had lodged) frō violēce, offring his daughter to be vsed at their filthy pleasure. So faithful Abraham was cōpelled to make a lie for his
Gen.20.2. owne safegard in the country of Gerar reporting his wife to bee his sister, because the inhabitants had not the feare of God before their eyes, godly Ioseph dwelling in Ægypt amongst the wicked, through custome and long con-
Gen.42.15. tinuance was brought to breake the chiefest

feil point of his religion the worship of God, and to sweare by the life of Pharaoh: holy Daniel, by reason of continuall familiaritie, with king Darius seruants, vsed also that kinde of flatte- Dan.6.21.
ring speech. O king liue for euer. Zealous Peter in this place, abiding with godlesse persecutors, is become a denyer of his maister. The consideration of this: namely, that the company of the wicked is forcible to peruert euen the godly minded. The wise man Salomon to giue his sonne this counsell, enter not into the way of ỹ wicked, & walk Pro.4.14.
not in the way of the wicked men, and in another place, desire not to bee with 24.1.
them. It was a speciall precepte set Exod.34.12.
down to the Israelites, that they should especially take heede that they make no couenant with the inhabitauntes of the lande, whither they wente, least they be the cause of their ruine. But litle regarding this cõmandemẽt made league wt thẽ, therefore the punishment Ios.9.15.
did also fall vpon thẽ, for ỹ spirit of god sayth, they shall be as thornes in their sides, & how sharply they pricked thẽ, it Iudg.3.2.

appea-

appeareth through the whole Bookes of Iudges, Samuel, and the Kinges.

2.Cro. 16.9. King Asa, because he made a league with Benhadad king of Aran, was therfore punished with wars al his life time. But the example of Iosaphat the

18.31. king of Iuda, is notable to this purpose, who because he ioyned with Achab, being a wicked king, they both were discomfited in battell, the consideration of this moued the Apostle Saint

Rom.16 17. Paul, to exhort the Church of God, that they should marke those that made discention, and flie from their companie:

2.Iohn 10. and likewise S. Iohn, that we shoulde not bid them God speede, that is, haue so little to do with them, that we should shew them no signe of familiaritie: and surely hee shewed an excellent example of the same himselfe. For as we reade in the Ecclesiasticall history, hee comming into a bath to wash him, and espying the wicked and great Heretike Cirinthus in the same: leaped

Euseb.3 25. backe suddenly, and saide to them that were with him, let vs goe hence, least the Bath fall vpon vs, wherein is Cirinthus

rinthus, the enemye of God and his truth. The same in the foresaide storie is reported of Policarpus, saint Iohns scholler: who meeting Martian in the face, said nothing vnto him: but when the proude heretike sayde, doest thou not knowe vs? hee answered: Yes, I knowe thee to bee the firste begotten of Satan. To conclude, the Prophet Ieremie lamenting his owne case, that he should be reserued to liue in so wicked a time as that was, protesteth that he did not sitte in the assembly of mockers, but sate alone. Now if this infection be so daungerous, that it ouertaketh the children of God, if the spirit of God hath giuen vs so many caueates, if the godly haue so warely looked vnto themselues, and auoided it, how much greater ought our care to bee in this case, because the infection is now more dangerous, the plague more cõmon, & the euils more rife in all places. And notwithstanding all these preceptes, & examples, yet if wee consider the trade of the worlde, and dealing of the most in this respect we shall finde, that it is a Euseb. 4.14. Ierem.15.17

thing made indifferent, and as it were at a mans choise, to chuse his familiaritie, to marrie the daughters of God
Gen. 3. 2. to the sonnes of men, (so that they bee rich) is thought no sinne: That is, if he that professeth the word of God, match his daughter to an idolatrous Papist of sufficient landes and reuennues, it is accounted no crime. The man that is in the worlde a buyer, or a seller, careth not with whom he make his match so that it be for his profite. The gamester, so that hee may haue his pleasure in gaming, careth not whether it bee Turke or Iewe, Gods seruant or Satans, that beare him company. May it is growen to that, that Dauids sonne cannot be nourtered aright vnlesse hee be sent to Pharaohs court. The marchaunts of England cannot be riche ynough, vnlesse he make his continuall abode in Spaine, and such other idolatrous nations, where he cannot continue without dayly seruice vnto Baal. The Gentleman can not bee sufficient ciuill, vnlesse he go ouer into Italie to fetch home the practises of Machiuel.

And

And yet the prouerbe is not vnknowen in England, though it did arise in Italie. That an Englishman Italinate is a diuell incarnate: well, the woorde of God alloweth no such dealing, but commaundeth the contrary. So that it behooueth all them that feare God, to looke vnto themselues, and if they finde their owne consciences accusing them in this respect, that they reforme it: and as for the other, it will seeme but a mockerie vnto them, But they shall beare their owne shame. The Prophete Dauid beeing in straunge lands, because he was banished from his owne countrye, by the rigorous dealing of king Saule, lamented his owne estate, saying, woe is mee, that I am constrained to dwel in Mashech, and to haue mine abode amongest the tents of Cedar. And the great griefe that he had in his hearte, then mooued him to pronounce the sparrowes estate to bee most happie, to builde her neast neare to the Aulter: so great was his desire to go away from the wicked, and to come thither wher God is deuoutly

Psal. 120.5

Psal. 84.3.

ſerued: I woulde to God, that all they that haue any feeling and taſt of Gods truth, would haue that care in this reſpect, that is expedient, and ſo much ꝑ rather for that wee be mingled ſo with Antichriſtes prophane perſons, Papiſtes, & others of Satans brood, ꝑ wee cannot vtterly auoid them, vnleſſe (as S. Paul ſaith) we will go out of ꝑ world: yet for all ꝑ we ought to bear thē aloof, to vſe no familiaritie with them. But ſeeke to adioyne our ſelues to thē that feare God: & ſurely if we obſerue this ōrder, we knowe not what great good we may do euē to ꝑ wicked, for he may by occaſion thereof, thinke thus with himſelfe: why doe theſe men ſhunne my company? what am I? what foule enormitie is in me, that they deteſte: and I know, I am a drunkarde, or I am a whoremonger, or I am a ſwearer: if men will not come neare me, becauſe of my ſinne: ſure God will reiect me much rather. Therefore it is beſt for me to amende. I am perſwaded, that where this order is obſerued, the wicked come into ſuch conſideratiō

of

of themselues very often, and the Lord may worke, so that it maye bee the beginning of their conuersion, whereas if we kæpe them company, if wee banquet, eate, and drinke with them, and shewe them a familiar countenaunce, we kæpe them secretlye in their sinnes, and so we being hinderers of their repentaunce, by this meanes are partakers of their sinnes. Then let Lot go out of Sodome, least he be burned: let Noah get him into the Arke, least hée be drowned: lette them that feare the Lord God of heauen, go out from the company of the wicked, least they bée partakers of their sinnes, and so consequently of their punishment: I knowe what this worketh in the reprobate, & how they account of the godlye for so doing: they say, they be proud, strange and disdaynefull persons. But I had rather they shoulde thinke and speake so of me falsly, then being familiar with the wicked, to prouoke the Lorde my God, vnto anger wilfully. Ge. 19. 15. verse. 7.

Peter also sate downe, &c. Now followeth the last cause, which is the place 6

to wit, the warme fire, a verye forcible thing, to ouerthrow the strongest Seruant of God, vnlesse Gods speciall fauor doe support him, for what a greate tẽptation was this, Peter whẽ he followed Christ at his hẽles, did suffer hunger, cold, & much trouble, but now whẽ he followeth a far off, he cõmeth to the warm fire, no doubt satans deuise was to bring him to this mind. Is it true, ẏ when I do but slack a little frõ my vsual zeal, my condition is so much bettered. Doubtles if I leaue it altogether, I shall come to some excellente estate. And surely satan hath vsed this temptation, to many of Gods childrẽ, and doth also vse it dayly. For he ẏ is pore shall haue the diuell put these thinges in his hart. I stand now in nede, I want many things, that others haue, & I might haue the same, if I would leaue off that precisenes, in following Gods word in al points, & what nẽd is ẏ I should do so, did not Christ die for sins, &c. Then when he is come to this, his Tempter wil not leaue him, til he haue brought him to the depth of vniust dealing. So

the

the lecherous man he will tempte with swéetenes of that sin: ỹ ambitious man with excesse of honor, the proude man with brauery of rayment, to saye all in one word, he tempteth al men, eyther wt that, ỹ their corrupt affections do lust after, or else with that which they séeme to want in this world. For so was the beloued seruant of god Dauid, he saith plainly, that whē hee did sée the wicked prosper, not being in trouble, as other men were, hauing all thinges at their harts desire, & yet setting their toungs & dæds euen against heauen & the hiest that his foot was almost gone, and his steps had well nie slipt, and that he had then clensed his harte in vaine, & walked in innocency, for he was dailye punished. Let vs wey this diligently and sure it is a sore tēptation, if we cōpare ỹ state of the wicked, & the condition of ỹ godly in this together, and haue no further respecte, wee shall surelye bee brought to saye, it is a vaine thing to serue God: Dauid being presséd with this distres, was very careful to search out the cause of it. But though hee di-

Psal. 73. 2. 3. 4. 5. &c.

Iob. 21. 15.

beate his braine neuer so muche, yet it was so paynefull a thing for him to search out by naturall reason. (For it is a thing that mans wit cannot reache vnto) What did he then? vntill I went vnto the sanctuarie, then did I vnderstande their ende, then we see how Dauid was tempted, and how he auoyded it, the which thing wee must applye to our selues in this case, for Satan doth euen at this daye, vse his Engine to batter the fayth of man, but wee muste go into the Sanctuarie of God, that is into his worde, and praye to God that his spirite may be our guides, and then wee shall see that they shall stande in slipperye places, and perish as a dreame. and flourishing as a flower, bee quickly cut downe, and cast into the fornace of eternal condemnation, contrariwise, the godly being troubled here for a tyme, shall quietly be released, and enioye the sight of God for euer. This beeing that shield wherwithal many of the children of God, haue driuen back the blowes of this tẽptatiõ, yet notwithstanding many of Gods children haue bin ouertakẽ

Psal. 73.17.

with

with it, for ỳ warmth of worldly promo
tion is a swæt potson, & very delicate at
the first. So was this fire very pleasãt
and preuayled with Peter. The like is 1.Sam.19.8.
plaine in Dauid, who when hee was
troubled, did fight the Lords battayle,
most valiantly, and ouercome the Phi-
listines triumphantlye, and doubtlesse
framed his conuersation according to
Gods word very sincerely. But when 2.Sam.11.1.
he was setled in the kingdome of Isra- 2.3.&c,
el, and fighting agaynst his enemies by
his Lieuetenants and Captaynes, and
he quiet at home, counted those two
most grosse sinnes, of murther in kil-
ling Vriah, and adultery, in taking vn-
to him Bethsabe his wife. His Sonne 2.Chro.1.6.
Solomon at the first serued God verye
deuoutly, and God blessed him with all
wisedome, honour, wealth, and digni-
tie that his hart could desire. But bee-
ing besotted in the slæpe of securitye, 1.King.11.4.
fell from the Lord into main Idolatry.
From which it is not read in the worde
of God, whether euer hee departed by
repentaunce or no. king Asa in the be-
ginning was very zealous for the glo- 2.Chr.14.1
rye 2.3.4.&c.

ry of the Lord God, and broke downe Idolatrie, and did that whiche was good in the sight of the Lorde. But afterwardes forgetting Gods goodnesse towards him, and slæping in worldlye delightes, forsooke GOD, and put his truste when hee was sicke, in Phisitions. Vzziah sought the Lorde in the dayes of Zachary the Prieste and prospered. But in the same Chapter it is reported: that when he was strõg his hart was lifted vp to his destruction. So harde it is to flowe in the prosperity of the world, and enioye the warmth of worldly delights, withoute reuolting (or at ỹ least) slack procæding in the seruice of the Lorde, and to this purpose is that of the Prophet, speaking of the backsliding of the Israelites, they were filled sayeth hee, and their heart was exalted, therefore haue they forgotten me.

16.12. 2.Chro.26. 1.&c.16.ver. Hose.13.6.

Pro.30.8. The consideration hereof moued the wise man Solomon, or rather the Prophet Agur to pray vnto the Lord, ỹ hee would neither giue him pouertye nor riches, least (sayth he) I be full & denye

thæ

thée and say, who is the Lord: and least I be poore and steale, and take the name of my God in vayne. It moued Dauid to saye, It is good for mee that I haue bene afflicted, that I maye learne thy statutes, for before thou didst humble me I went astray, but now I kéepe thy word. Iob likewise séeing both the inconuenience of continuall successe, and also the necessitie of correction, sayeth in the midst of his miserye: Blessed is the man whome GOD correcteth, he maketh the wound, and bindeth it vp, hee smiteth, and his handes maketh whole. He shal deliuer thée in sixe troubles, and in the seuenth the euil shal not touche thee: the reason hereof is euident. For that we by nature are of our selues so stout and so proud, that without correction: We run on as an vntamed Heyfer. Psal. 119. 71. Iob. 5. 17.

Therefore the Lorde to reclayme vs vnto him, vseth this Schoole of his rod to bring vs home vnto him withal, least we should perish with the worlde. And verilye if wee had neither example nor sentence in the whole booke of God

yet our own experience woulde sufficiently shew this vnto vs most playn and euident, for many there be that at the firste, when they are not setled in the warmth of this world, but folow Christ into woodes and dezarts, ouer sea and lande, neuer resting in one place: then they be so zealous and forward in the combate against Sathan, that they doe with great prayses vnto Gods name, and singuler vtility vnto christs church procæde in their businesse of godlines. But when they come to sit down at the warme fire of worldly wealth, and bee hedged in with promotions of this world, then they be so clogged and cloied therewithall, that they seme as far gone from their integritye and zeale, as Peter was when he sate by the fire. But let them beware in what state they stand. For when Peter came to that estate, he was quickly ouerthrown. And let all other that se the same and be not guilty, resist at the first entrance of this cold stomach and prouide preseruatiõs and restoratiues out of the word of the Lord.

Let vs pray.

The second Sermon.

Luke 22. 56.

And a certaine mayde beheld him as he sat by the fire, and hauing wel looked on him, sayd. This man was also with him, &c.

AND a certaine maid, &c. We haue seene the cause of his fall, and howe by degrees hee commeth to the fall it selfe. For when once he had reiected Gods worde, and was puffed vp in the perswasion of his owne power, set amongst the wicked, and swadled in the warmth of prosperitie. What remaineth now for Peter, but euen at all assayes, & by euery light occasion to deny his profession, & forsweare his maister. And in trueth, ỳ first assault was not strong: for it was but a woman, a party very weake. But in deede

if

if shee begin to trouble Gods children, very ready to compasse her matters. As we may see in Iesabel, Herodias, Irene the Empresse and suche like, marke this well. The high Priest persecuteth Christ, his seruauntes apprehend him & bring him to their Master, yea and his mayd also helpeth the matter forward. Here we may see the patron of a family, rightly disposed in his kinde, as is the Master, so is his Seruantes. All agree in this to persecute Christ. And in deed it hath bene, is, and euer will bee, that the wicked housholders, yea the wicked kinges, haue had generally all their seruauntes and subiects of their owne disposition.

1.Kin. 19.10 Ahab being a wicked king, they dyd so generally followe him: That Eliah thought onely himselfe to serue God, and all the rest of the land to haue followed Baal. So it was lykewise in all the tyme of the wicked kinges, and so it is in all wicked housholders. For if he be a Papist, his seruauntes be so, or els they abide not with him long. If he be a Newter and care for no religion,

his

his seruants are not kept in order, and so they likewise become of the lyke condition. So that the saying of Solomon is verified in this case, if the prince be giuen to lies, all his seruants are wicked. And what haue we to learne by this: Surely a profitable doctrine for al them that haue gouernement of families, that they fearing God and professing his Gospel, beware that the children of this worlde be not wiser in their generation then they: that is, That the wicked be not founde more carefull to dispose their families to their owne humour then the Godly be. And I knowe not howe they can looke vnto this better. But by following the example of Dauid in chusing Seruantes, and of Abraham in teaching them. For the Prophet Dauid knowing that he should be king, calleth in his minde aforehand, what kinde of persons he will retayne into his seruice. Mine eyes (saith hee) shall bee vnto the faithfull of the lande, that they may dwell with me. Hee that walketh in a perfect waye, hee shall serue me. There shal

Pro. 29. 12.

Luke 16. 8.

Psal. 101. 6. 7.

no

no deceitfull man dwell in my house, he that telleth lyes shal not remaine in my sight. Thus wee see what kinde of persons Dauid will haue. This ought duely to be looked vnto of all them that doe professe the same God that he did: but wee shall see it farre otherwise in the most: for so that he may serue his turne for that purpose, where vnto hee will allot him. It is not regarded whether he be Papist or Atheist, Godly or faithlesse, whether his religion bee toward God or the Deuill. But Dauid had this consideration in his minde, that none could do him faithful seruice sauing they onely whose heartes were true to the Lord, which is a thing most sure. For well he may doe his duety for a time in his calling, but surely he will at length play the slipperie marchaunt with thee in one thing or other. Now to Abraham whome we must follow in instructing of our seruauntes, who at the commaundement of God did circumcise all the men children in his familie, they were (no doubt of it) wel instructed in the religion of the Lorde,

Gen. 17.23.

that

that obeyed therevnto so willingly, without any resistance. And therefore it is, that the Lorde maketh this especiall reason, why he should shewe the punishmente intended againste Sodome and Gomorah to Abraham, because he knew that Abraham would command his sonnes, and his houshold after him, that they do keepe the way of the Lord. So that the thing which we are to followe in Abraham is this: that euerye housholder be dilligent to teache his seruants their dueties out of Gods word, and trayne them vp in the feare of the Lord. It is a thing worthy to be marked, that we finde diuers families in the scriptures, conuerted vnto the Lord with their maisters, as namely the captaine and the Jayler, to shewe vnto vs, that all the Seruauntes ought to bee taught the way of the Lorde, as well as their maisters. Well notwithstanding, it was but a simple Girle: yet Peter flatly sayth, I knewe not the man. Peter had not such a politicke head as the denyers nowe a dayes haue: Those I meane, that in heart and deede deny

Gen. 18.19.

Act. 16.32. 10 2.

Christ, but in word deny him not. For if you come to him that is greatly suspected of Poperie, and known to haue beene of that stampe, if he be a formall fellowe, such a one as will not stande to the daunger of professing the same, and tell him that hee is verily a Papist, for hee hath bene seene at Masse, and his deeds and other dealings bewray him: he will not say, I know not the Pope, I neuer came in company with massemongers, But his answere will rather be thus: Sure I must confesse I haue in my tyme leaned that waye, but I am not now of that minde: I haue renued my copie, (onely because of his newe Landlord) and my opinion is altered: And so he beeing an Academicke, rather then a sure beleeuer, maketh Religion to be but an opinion. O Peter thou lackest this subtiltie: for thou mightest with this haue stopped the Damosels mouth at the first, thou mightest haue sayde: surely I confesse I did followe this fellowe, because I had some pleasure in his wounders that hee did: But nowe I

holde

holde with the Scribes and Phariſes, and doe beleeue the Lawe of Moyſes. But ſubtiltie had not entered ſo farre into the Church of God as nowe it hath: the vayle of hypocriſie was not ſo cloſe as in theſe dayes it is. And truely that kinde of people is nowe the eaſieſt, and yet the woꝛſt of all other. Foꝛ Dauid had many great iniuries done vnto him, but ỳ which his pꝛetended friende did, was ỳ greateſt griefe vnto him of all, in ſo much that hee ſayth: if it had beene his enemye, hee coulde haue boꝛne it: But it was euen he with whome hee had ſingular conſultations in the woꝛde of God. And theꝛefoꝛe if Dauid were ſo troubled with ſuch, then wee haue greatly to looke vnto our ſelues, and auoyd them as neare as wee may. Foꝛ moſt certayne it is, that the Church of God, hath not at this day a greater enemye then they that bee nouriſhed, kept, foſtered, and pꝛomoted in her owne lappe, that thoꝛowe pꝛetence of religion, become euen betrayers euen of Chꝛiſt, Pſal. 55. xiij.

Christe, hinderers of the proceedinges of his Gospell. And sure, it is to be wished, that all men would bouldely professe that which in hearte they imbrace: that the one partie might bee vtterly confounded. For hee that with a Papist is a Papist, with a professour is a professour, like the weathercocke turning with the winde: an vnconstant Camelion, euery where and no where, is the sorest enemie to religion, and therefore guyltye of no small punishement: And therefore God saith thus of such, I knowe thy woorkes, thou art
Reuel.3.15. neither hotte nor colde: I woulde thou werst cold or hot. Therefore because thou art luke warme, and neither cold nor hot. It will come to passe that I shall spewe thee out of my mouth. Let euery one (to conclude) set the saying
1.Kin.18.21. of Elias the Prophet before his eyes. If the Lorde be God, followe him, if Baal be he, goe to him, and follow him, and halte not betweene two opintons, but stand fast to the one.

He denyed before them all, &c. Now þ holy Ghost setteth downe the parties,

before whom he denied: namely, before them all: which circumstance argueth greatly the sinne of Peter. For hee had heard his maister teach this lesſō. That whosoeuer shoulde denye him before men, him would he deny before his heauenly Father. But hee not regarding this, did boldly denye him before them all. This ought to moue vs to labour in the word, and praye most earnestly that our confession and certaintye of Fayth may be constant and surely grounded, that we neuer denye our sauiour before any mā: For denying him before weake beleeuers, besides that wee procure Christ to denye vs before GOD, we doe as muche as in vs lyeth, to ouerthrow so manye soules into hell. And if it be before the wicked which be the enemies of GOD and his truth, we do set open the window to their blasphemie, and so we be the meanes whereby the word of God is euill spoken of. Cōtrariwise, if our confession bee stedfast, it vpholdeth our own fayth, confirmeth our bretheren, and maketh the enemye ashamed. Mat. 10. 33. Rom. 2. 24.

7 *And after a while, &c.* Now come we to the second denyall. For when that he affirmed that he knew him not, thinking thereby to escape: They were not contented with that, for presently an other came vnto him: Mathew reporteth it was an other Damosell, and so doth Marke, but al is to one effect. For the first voyce being vttered by one, and receyued by a common applause, no doubte manye did speake the same at once as Iohn recordeth. But whether it were one or moe, sure it is, that hee was not long quiet till they had tryed him further, where we may beholde the malice of persecutors that be neuer cõtented with anye aunswere, vntill they haue vtterlye ouerthrowne the parties persecuted. So Paule before his conuersion being a persecutour, was not contented to make hauoke of the seruaunts of the Lorde in Ierusalem. But because some hadde escaped his handes, he procured Letters of Commission to followe them to Damascus, vtterly to extinguishe them. Likewise the Scribes and Pharises being often

Iohn 18. 25.

Act. 3. 3.

Act. 9. 2.

ten put to silence by our sauiour christ, and conuicted, yet their rage neuer ceased vntil they had put him to death. The Papists also in time of persecutiõ here in England, coulde neyther be satisfied with stocking, imprisoning, rackinge, nor scourging, vntill they had burned the bodies of the poore saints. Mat. 22. 46. 26. 4.

Denyed with an oth, &c. Peter had thought that he had bene quit, & therefore it was that he first denyed but seing that that would not serue, for his credit sake, he will not call back his former denyall (which is a right property of a worldly man, who thinketh it a discredit to call backe that which firste hée hath set downe, but tieth it with an oth, that he knewe not the man. Where wee sée that they which once crackȳ bondes of conscience, in hope of any benefite in this world, are very like to go further, rather then they will misse of their purpose. The ende that Peter loked vnto in his first denial, was his own safgard vnt séeing that would not serue, hee procéedeth further, and ceaseth not vntil hee haue satisfied the aduersaries (a

practise in deede common to those that be backsliders, who being urged to yelde in small matters, for their quietnesse be content so to doe. If they be put vnto a great trial, and pricked at, to slide from their whole profession (I pray God they followe not Peter (and content themselues to doe anye thing) so that they may be quiet, and the other parties not displeased. And therefore it shall be very good for vs, to keepe the profession of fayth most sincere, and to stande as stoutlye, and defende as constantly the small matters as the great, knowing this, that we may not seeme to yield vnto any thing, whervnto the spirite of GOD hath commaunded vs to stand fast.

Then came they vnto him, &c. The first assault is noted to bee but by one, and that a mayd. It is now augmented, that they came in greater number, which thing we see practised continuallye, that if any one godlesse man haue or pretend to haue any quarrell against such as feare the Lord. All the birds of that Uiperous feather, doe violentlye

flock

flocke together, against that poore ser-
uãt of God: yea if they heretofore haue
ben foes, they agrée together to perse-
cute the godly: for Herode and Pilat, Luke. 23. 12.
will be made friendes, that their pow-
er may be the more against Christ, that
their policies may be conioyned to de-
termine his death.

Behold here again, the wicked wiser in
their generation, then the godly: for if
a godlye thing be motioned, in an as-
semblye or conference, the rest shoulde
be very forward to helpe it, but (alas)
the remnants of olde Adam doe sticke
so fast on, and priuate considerations
doe so violently carry men awaye, that
they will rather be hinderers then fur-
therers, casting doubts and inconueni-
ences in the way, though the motion be
drawne oute of the bowels of Gods
owne worde, against which, no mouth
should once dare to speake: whereupon
it commeth, that religion is receaued
accordinge as man is directed by his
own naturall reason, and Gods worde
is obeyed, so farre as we thinke it con-
uenient, for the maintainance of oure
owne

owne honor, dignitye and estate, yea though our honor dishonor the Lorde, and our dignity bring discredit to our profession, and our wealth procure want to the Churche of God: but they whome the Lorde hath truelye conuerted vnto himselfe, whose heartes the holye Ghost hath sealed vppon for the Lorde to dwell in, and whose myndes hee hath inlightened, to attende vnto the trueth, are carefull that the will of God be performed, that reason be re-
Act. 16. 14. strayned, and all their affections ruled by the line of his moste blessed worde, wherby euery one of vs may haue good occasion to examine our selues, howe farre we haue profited, or whether or no, we haue entred the way of true religion.

For thy speech bewrayeth thee, &c. whē they sée that hee denyeth it, they goe about by circumstances to proone it against him: to wit, that his speeche bewrayed him, for you must note that as in our nation, the propertye of the spéeche in the North, doeth differ from that of the South, whereby a man

is

is knowne, what countrie man hée is, euen so the speeche vsed in Galile differed something from that which was in vse about Jerusalem: by whiche they gathered, that hée was a Galilean: note the Marke whereby Peter is knowne, euen his speeche, hee was a Minister of the worde, hee had learned the doctrine of the Gospell, and Gouernmente of the Churche, from the mouth of Christe, and yet hee is not discerned by his apparell, from an other man: whereby wee learne, that in the primitiue tyme of the Gospell, the ministers of the worde were knowen by their doctrine, and other notes belonging vnto him, and not by any outwarde forme: but as religion decayed, so the true notes of Gods Ministers banished away, and because the people were become blinde, in discerning the spirites, they must haue notes applyed to their sighte: to wit, to knowe him by his garment, which they thinking to be the sheepes clothing, did deceiue the people, by the effectes of raueninge

Wolues,

Wolues, and this fonde, or rather obstinate blindnes, (the more is the pitie) remayneth yet among vs, that carnall men, whose knowledge is fleshly, must haue a sensible and pompous shewe in the world, to perswade them that suche & suche be ministers, but (my brethren) as this argueth in them that they bee all together carnall, so contrariwise let vs labour to finde out, by the markes, that God hath set vppon them, and not the badges of men (that maye drowne vs) who be the true Sheapheardes of Christes sheepe, and vppon whome we may be bolde to receiue the foode of our soules, least in steade thereof we receyue ranke poyson, for the most infecting venom that euer polluted the soule of man, hath ben couered with the vaile of those markes which now the worlde would haue the ministers of gods word discerned by.

Then began he to curse, &c. They are not yet contented, although hee hath sworne vnto them (as faithles persons make no reckoning of an othe.) For nowe they come togither and affirme

that

that hee was verily with them. Nowe Peter seeing their importunate suit, is determined to feed their humor, though it cost him the losse of his owne soule, for he curseth himselfe, if he knewe the man: here wee may see the iust iudgemente of God, that they that thinke best of themselues, and boaste most of theyr owne habilitie, doe moste euidently declare the contrarye by the effect. For Peter who before woulde neuer forsake Christe, is now gone so far from him, as any man can: for hee is nowe throwne into the very deapth of sinne, into the gates of Hell, and into Sathans clawes, nothing remayneth of his owne part vnfinished, that can encrease his eternall destruction, a case most lamentable: and yet it is the state of all mankinde, not vpholden with Gods spirite. I woulde very gladly be resolued of this doubt by any Pelagian Papist, or any other that maintaineth freewill in man, howe muche Peter had left within him, when he did fall. For this I am sure, he had all his naturall power remayning within him

A question for a Papist to answere.

him, so that if he had it, how then came it to passe, ẏ he had not benefit by it, if he had it not, then sure it is that by nature we haue no inclination to do well: for if any haue power of himselfe, to stand in that grace that he is placed in, then Peter might) for hee had profited well in godlynes.) But if none can stād when he is set vpon the feete of Gods mercy, without the speciall vpholding of the Lord, then much lesse can any being thrownе downe in the mire of their naturall corruptiō, do any thing of him self, ẏ is good toward his own saluatiō away then with all such freewil, and let vs by the example of Peters downefal, begin to learne an other lesson: namely, ẏ man of himselfe cannot thinke a good
2.Cor.3 5. thought, & therefore in so much ẏ euery good thing cōmeth frō the lord, ẏ we in al humility, submit our selues, confessing our nakednes, that by his mercifull
Iam.1.17. goodnes, we may be preserued. And again, wher we see ẏ Peter a very vprite man, & zealous in ẏ seruice of God, hauing once begun to depart frō the Lord hath no stay of himselfe, but rūneth hedlong

long into the bottome of iniquitie, wee are especially to take heede that we vse these meanes which God hath appointed in his word, to stay the beginnings of sin. For if it enter once with the head it is that serpent that will easily wind in the whole body, if Satan had plainly sayd to Peter at the first, curse thy self, if euer thou didest knowe Christ: I am perswaded that he would haue loathed it extremely, and not haue hearkened vnto him, but he was subtiler then so, For he brought him vnto that at the last without any staye, which at the first, he greatly detested: so lykewyse when hee goeth about to perswade any man to adultery, he will not at the first throwe him into the harlots bedde, but bring him to beholde her, then to haue a liking of her, then to haue familiaritie with her, then lastly to commit ꝑ haynous fact of whoredome: if he goe about to bring one man to murther an other, hee doth not bring him vnto it at the firste, but beginneth by sowyng of discord, then of hatred, last of al to actuall murther, his practise is ꝑ lyke in all

other

ther sinnes, especially if he deale with those that seeme to make some conscience of sinne, and haue in their hearte any detestation of iniquitie. Such was his dealing in erecting vppe the kingdome of Antichrist. For it was a thousande yeeres at the least in patching, before it came to his height, and toppe of iniquitie. Therefore let all them that desire to auoyde the actuall sinne, endeuour also to cut off all occasions of his beginning: If thou wilt not commit adulterye, cut off thy wanton lookes, If thou be loath to murther any man, pull downe thy haughty hearte, and roote out the affections of disdaine from thy mind, and learne out of Gods worde, howe to applye thy selfe to singlenes and humilitie: let the example
Dan. 1.8. of young Daniel neuer goe out of thy remembraunce, who refused euen the portion of meat that was allotted vnto him by Nabuchadnizor, (which of it selfe was lawfull to be receyued with giuing of thankes,) because the King shoulde not entice him, thereby to forsake his God, or leaue to his religion,

so

so it is our dutie, not only to keepe our selues vndefiled from euery sinne, but also from euery thinge that maye be a meanes to bring vs vnto it. Thus wee see the causes that moued Peter to fal: & in deede they be the same that moue all men to sinne: whether it bee the godlye ỳ fall through infirmitie, or the wicked that proceedeth on in sinning daylye, and neuer returneth vnto the Lorde: and wee see also by what steppes and degrees, Peter came to the height of his offence, whose trace we do all tread so oft as wee fall, although euery one goe not so far as he did, because Gods grace preuenteth them sooner, beholde then in him thy owne frayltie. But now we come to make a separation betweene them that fall, and neuer rise againe, and them that be renued by repentance.

And immediatly while he was a speaking, &c. Now we come to the beholding of the exceeding mercie of our good and gratious God, who though he suffer vs for a time to goe after our owne fantasies, yet at the last his out-

ſtretched arme will helpe thoſe that be his, he ſuffered Peter to fal into ſinne: yet he is ready to helpe him vp againe: yea, euen when Peter was a curſing, God entended towards him a bleſſing: and ſurely it is not without the ſpeciall prouidēce of the ſpirit of God, ſet down here by Luke, that while Peter yet ſpake, or was a ſpeaking, the cocke did crowe: becauſe the enemies of Gods grace and their owne ſaluation: the Papiſts (who will play at ſmall game rather then they will ſitte out,) when they cannot wring it from vs, that man hath free will to doe well, or merit his owne ſaluation: yet they muſt haue it graunted, that we be copartners with GOD in that woorke: I hope they will graunt vnto vs that Peter who was called, and nowe is fallen, had as much power, and did as much further his reſtoring againe, as they that haue neuer taſted of the ſweeteneſſe of GODS woorde and grace. Nowe Chriſte did begin Peters conuerſion, when the Cocke dyd crowe, and what was Peter then doyng, helpyng? yea

helping

helping himselfe to hell warde, for hee was then cursing him selfe. So that if Peter could not helpe himselfe into GODS fauour againe: sure it is, that none can away then with that fonde imagination, that any thinge is in man to further his owne saluation, for God must first conuerte vs, and then wee shall be conuerted, God must be mercifull vnto vs, and then we shall be saued. Iere. 31. 18.

The cocke crew, &c. This is the first cause that God setteth forward toward the conuersion of Peter. For the Lorde beholding in what desperate case hee was, went about to deliuer him out of it, and that in all haste, for God knewe very well, that if hee shoulde continue any space in the sweetenes, wherein sinne had swadled him (for it is sweete to all them, whose heartes God hath not called from it by the grace of his holy spirite) hee had bene hardened in the same, as the wicked sorte of the worlde be, who tasting thereof, and finding their corrupte and sicke sences delighted with it, committe the same 9

with grieuinesse, and doe so greatly please themselues with it, that they conceyue an earnest loathing of al godlines and vertue: and that is the cause that many (of whome wee may reade) who hauing once tasted of the sweete worde of God, and after peruerted frō the same, haue become the greatest enemies that euer the Churche of God hath had at any time: and therefore the Lorde God (as he is most carefull for his children) maketh haste to deliuer Peter quickly. This crowing of the cocke was the same vnto Peter, that the preaching of Gods ministers is vnto vs. (For God doeth not alwayes vse his ordinary meanes) so that when soeuer we haue the word of God preached, at what time soeuer we heare our sins layd open before vs and rebuked: we must thinke with our selues ẏ God doth with vs as he dyd to Peter: namely, vseth meanes to call vs from sinne, & bring vs to repentance & amendmēt of life. This meanes the Lord vseth generally vnto all (for his Gospell must bee preached through out the whole world, for

Heb. 6 5.

Saul, Iulian the apostata and al heretikes.

Mar. 14 64.

for a witnesse vnto all nations) and yet we know, though many bee called, yet few are chosen. Therefore it behoueth vs to know whether the cocke doe crowe vnto vs to our saluation or no, and the first triall consisteth in this, that the Cock of Gods worde croweth vnto all men, and yet onelye they imbrace his sounde aright that shall be saued: if then thou fælest thy selfe to heare the same with all due reuerence, if thou belæuest the promises thereof to belong vnto thee with all stedfastnes, and endeuourest to frame thy life according to the same, with all diligence, thou mayst assure thy selfe, that thou art the childe of God: for they be of God that doe thus heare his worde: contrariwise if thou hearest the worde preached, and perceiuest thy secrete sinnes thereby layd open, and thy own conscience in thy selfe is witnes, that thou art conuinced, and yet art so farre from belæuing it, or framing thy life according to it, that thou doest both mocke it, as manye nowe adayes delighte to doe, and also seeke to pull the

20.16.

Math.7.24.

1.Iohn.4.6. Iohn.8.47. Wis.2.14.

Math.10.23 34.

cocke downe from the pearch, that hée crow no more: thou mayest assure thy selfe(for sure it is)thou art in the waye of destruction,a necessary meditation for all men.

10 *The Lord looked backe,&c.* The seconde cause followeth, the Cocke had crowen:and yet Peter had not remembred himselfe,neyther was he awaked out of his sinfull slæpe,vntil the Lorde turned backe his countenaunce vppon him; but whē once he loked vpon his face,whose knowledge he had denyed, then began hee to remember himselfe, and consider that things were amisse. But was it the turning backe of his face,that wrought this in Peter? No, for then it might haue conuerted Iudas, whome he loked vppon,when hée Luke.22.47 betrayed him. But it was his grace and holy spirite, whiche did mercifully fall downe into his hearte, when the cock did crowe, *And Iesus loked backe &c.* Wherby we sée playnlye, that it is not the outward ministerye of the word of God,onely that bringeth saluation vnto mankinde:for Paule planteth, Appollo

pollo watereth, but God giueth the increase, and this is the reason, that so many heare the worde, and so few profite therein: because it belongeth to the Lord to shew mercy to whome hee will shew mercye. And therefore when the Gospel was preached to them of Antioche, by S. Paul: it is sayd, that so many as were ordayned to saluation, beléeued: so that if thou hearing, or reading Gods worde, doest desire that it may worke to thy saluation, praye earnestly vnto the lord, ẏ it woulde please him of his infinite mercy to looke back, vpon thée with the eyes of his grace, and so framing thy selfe in a true fayth and a single hart, to apply it vnto that ende wherefore it is giuen thée: thou shalt surely féele in thy soule, an especiall operation of the spirit of God, to thy great comfort. Thus much briefly concerning the first two causes of Peters conuersion, where note by the way that the two firste causes of his fall were within himselfe, but the firste that worke to his rising agayne, are without himselfe, to teache vs thae

1. Cor. 3. 6.

Exod. 33. 19
Rom. 9. 15.

Act. 13. 48.

all oure ſinnes proceede of our ſelues, and come from our ſelues: but al goodneſſe, not of vs but from the Lord, that his name only maye bee prayſed for all good things, and we our ſelues blamed for all euill.

Peter remembred, &c. Now follow the
¶ 1 cauſes within himſelfe, but marke this firſte, the Cock did crow, no doubt of it, more did heare him then Peter: but becauſe hee was ordayned as a meanes to call Peter home: Therfore he onely being guiltie was pricked in heart, and none elſe moued. So God hath ordayned the Preaching of his worde to bee an inſtrument to put all men in mind of their faultes, and that they might amende. And ſuch is the force thereof, that the worde preached generally, doth moue euery mans conſcience which is guiltie of that cryme, whiche is reproued. And therefore there bee manye wicked men of the World, that doe imagine the Preacher to harpe onely vppon them, becauſe they be guiltie: as if hee ſpeake againſt Papiſtrie, eueye maſſemonger thin-

thinketh he poynteth at him: if he inueigh agaynſt Swearers, Uſurers, whoremaylters, or thæues, euery ſwearer, Uſurer, Whoremaiſter and thæfe, thinketh his owne doinges to bee touched. And in dæde (though they turne it to a fault in the Preacher) this sheweth vnto vs the wonderfull vertue of Gods woꝛde that can ſpeake ſo to euery mans heart and thought. Therefoꝛe when thou heareſt thy owne faultes rebuked, & euen that which thou thoughteſt all the woꝛlde had not knowne, openly reuealed: doe not thinke that he ſpeaketh it of choler, oꝛ hath learned it of thy truſtie familiars, but thinke rather that Gods ſpirite whiche ſearcheth all mens thoughts, doeth ſpeake vnto thée, that thou ſhouldeſt amende it. Foꝛ as Peter being guiltie alone, was onelye pꝛicked in conſcience, and did repent. So it is thy duety to conſider thy owne eſtate and repent thee of thy fault, that God may be merciſull vnto thee.

Peter remembred. &c, The woꝛd pꝛeached, and Gods grace woꝛking inward: 12

wardly, do bring Peter to remẽbrance. First that Christ had sayde, *Before the cock crow, thou shalt denie me thrise &c*

13 And secõdly, that he had so done in déed for they must bee handled together, let vs then note this diligently before the crowing of the Cocke, and the loking back of Iesus, there was no such thing in his minde: but they two comming together, do bring him into consideration of his estate. Adam and Heuah when they had transgressed the lawe of the Lord, made no care of it at the first, But when the worde of the Lorde, and his spirit sayd, *Where art thou?* hee remembred that God had sayde, that hee should not eate of the trée of knowledge of good and euill, and that he had eaten of it: king Dauid when he had committed those haynous sins of murther and adultery, slept quietly therein, vntil the Prophet Nathan came to rebuke him and the spirite of the Lorde withall wrought in his hearte, hæ remembred his græuous sinne, and the lawe of the Lorde God to the contrary. Manasses the sonne of godly Ezechiah, thoughte

Gen. 3. 8. 9.

2. Sam. 11. 4. 12. 9.

2. Cro. 33. 3. 2. Kin. 21. 16

Idola-

Idolatrie no ſinne, and to make the ſtrætes of Ieruſalem ſwimme with the bloud of innocentes, no offence. But when the troubles that hee ſuſtayned in the time of his Captiuitye, whiche were in ſtæde of the preachinge of Gods worde did pinche him, and the Lorde ſtretched forth the handes of his mercye to receyue him, then hee ſawe the horribleneſſe of his Sinne. The like is euidente in S. Paule, who before his conuerſion, thought hee did God good ſeruice, in ſæking the vtter extinguiſhing of the Sayntes of God. But when the lighte did ſhewe him the blindneſſe of his minde, and the voice of Chriſte did aſke him why hee did ſo perſecute him, hee was ſtroken downe in conſyderation of his offence (to leaue off to reckon anye more examples out of Gods worde.) The ſame is moſt true in all mankinde, and euen in our ſelues, for before wee bee called vnto the truth in Jeſus Chriſt, wee walke in the wayes of oure owne imaginations, we liue without God and be ſtraungers from the couenaunte

2.Cr.33.12. Act.9.3.4. Ephe.2.12.

of

of the promise of God. But when it pleaseth him of his goodnesse to cal vs vnto the knowledge of his grace, by
Ephe.2.12. preaching his worde vnto vs, and that he looke back vpon vs with the eyes of his mercy. Then we sée playnely what is the rule of righteousnesse, that God hath inioined vnto all the Sonnes of Adam and comparing the same with our own déedes we sée how great is our debt that we haue vnpayed, how many be our sinnes that we haue committed, and how vayne our former conuersation hath bene: whereas before this bee reuealed vnto vs, we procéede securely in our own iniquity (and as all worldlings doe) thinke our own wayes to be right and honest.

Wherefore if this bée the way and first entraunce into the schoole of Christ (to wit the word of God preached to shewe vs our sinnes.) What a greate care ought we to haue, so long as wee liue in this body of claye, where we sin continually, to vse all wayes and meanes that we can lawfully deuise, that wée may haue the same continuallye sounding

ding in our eares to awake our drowsie affections, and put vs in minde of our dayly misdeedes, that wee beeing mooued therewithall, may begin to loth our owne euill liues, and turne vnto the Lorde. And what an earnest care ought we to haue also, when wee haue the same, that we make the fruite and benefite of it to settle into our owne hearts and consciences, to the amendment of our wicked wayes. But this being the first gate to enter in at, towardes the schoole of Christ: The wicked because they will not enter, do here part company with the Godlye, who knowing the necessitie of the worde of God preached, doe labour earnestly to haue it established amongst them. But the vngodly who haue neyther care to learne the will of God, nor conscience to frame their liues according to the same, be eyther negligent in this behalfe, or flat hinderers of it. For they doe knowe before hande, that it will reueale their sinne, and make their doinges knowne to all the worlde. The Papiste which is an Idolater, doth

know

knowe, that if the Arke of God bee
1.Sam. 5.4. brought into the Temple, Dagon will
Deut.23.19 fall downe: that is, if Gods worde bee
Nehem. 5.8 preached, his superstition will be knowen. The vsurer feareth that it will discrie his crueltie, for hee selleth his brother for money. The couetous man doubteth that his corrupte dealinges will be espyed: Thorowe it the worldlinge thinketh that it will detecte his carelesnes towards the seruice of God. Briefly, whosoeuer is addicted to any notorious sin, and determineth to continue in it, hee can not awaye with the word preached, and therefore you shall heare them vtter these speeches: haue we not our ten commandements, haue we not the Articles of our beliefe, and our Pater noster: haue we not homilies appoynted to be read? Let vs learne them. First we know that wee muste loue God aboue al things, & our neighbour as our selfe, and can the preacher teache vs any more. Nay they will goe yet further and saye, where is more Preaching then in London, and yet where is more pryde, whoredome, and

all

all kynde of villanye committed, as though Gods woꝛde were the cauſe thereof. As if I ſhould ſay, in ſuche a place is moſte ſtoꝛe of meate and dꝛinke, and there is moſte dꝛunkenneſſe, I will therefoꝛe neyther eat noꝛ dꝛinke at all, leaſte I bee ſo to: but then I ſhall ſtarue foꝛ lacke of foode. And woꝛthely, ſo thou (O wicked man) becauſe ſome of thy liuery (Sathans ſeruauntes) vnder the vizer of Gods woꝛd, do commit naughtineſſe. Theꝛefoꝛe thou wilt not haue Gods woꝛde pꝛeached at all. They will tell you, and ſweare it too, that they beleeue as well in Chꝛiſt, as the pꝛoudeſt pꝛatling Goſpeller of them al, (foꝛ theſe be their termes) what a ſturre then kæpe you with your pꝛeaching, thus they thinke they pꝛoue themſelues ſounde Catholiques. But if they will be filthie, let them be filthie ſtill, and let vs leaue them to Gods iudgement. Sure wee are, that there is none that hath any ſparke of Gods grace oꝛ ſeed of faith in his heart, that ſpeaketh oꝛ thinketh ſo, But rather thus, God hath giuen vs Reue. 22. 11

his

his worde, to the ende that wee might learne it, and we must dayly learne it, that wee may continuallye practise it.

Psal. 1.2.19 10. God sayth, they that bee blessed haue their meditation in it day and nyght. It is sweeter in the children of God, then hony, they desire it aboue all treasure of the worlde, they are taught thereby to be warie, and circumspecte in all their doynges, and I am very desirous to bee one of Gods children: therefore I must put my chiefe delight in it, I am forgetfull, slowe and dull, & therefore neede it is, that I be rowzed with it contynually, and though many abuse it to a libertie, for the flesh, and to liue carelesly, yet I must not followe them, nor be dismayed from the foode of my soule, because many surfet with it. But I must so exercise my selfe in it, so lay it vp in my mynde, and so seeke to knowe it, that euery thing that I doe, may haue his warrant out of it, that al my doings may be directed by the same, so longe as I liue in this miserable worlde, least the deceiptes of Sathan, or the enticementes of this wic-

wicked world, or the desires of the flesh doe pull me from my God.

Peter went, out, &c. Now followeth the maner how he was conuerted in his goyng out, and his weeping. For the first, Peter is nowe brought to the consideration of his sinne: for he seeth both the way of the Lorde which hee shoulde haue followed, and also howe horrible his offence is, nowe he beginneth to amende: and that is, first in his goyng out hee began to denye in that wicked company. And therefore, that he may the better repent and amende, he breaketh companye and biddeth them farewell, mynding to haue no more dealinges with them. So did S. Paul, who knowing by the grace of Christ, Act.9.19.26 that the high Priestes, Scribes and Pharises, were wicked men and persecutours of Gods seruantes, continued at Damascus: afterward returning to Ierusalem, sought rather to winne him selfe to the Brethren, and forsooke his former companions so quite, that they were gone quickely out of his knowe- Act.23.6. ledge and remembraunce. And truely

this is a thing very meete, that all the Children of God doe not onely forsake them, with whome in time of their infidelitie they walked familiarly: But also all them whose company haue beene vnto them occasion of falling, and doe yet abide in enmitye to the trueth. For if an infant hauing bene heretofore burned with fire, will beware that hee come no more neare it, If a horse will refuse that dytch whereinto hee hath beene plunged: and if a dog will not come neere that man who hath vsed to beat him, then much more it behoooueth the Children of God, to auoyde the company of those persons, by whose occasion they haue beene allured to sin. If then thou hast bene familiar with mockers and deriders of Gods word and his ministers, and desirest to frame thy selfe from that vice, and detetminest with thy selfe to leaue it, see that thou shake off the societie of deriders. If thou hast beene a blasphemer of Gods holy name, and nowe seeing the hainousnes of that offence, wilt amend, vse no maner of familiar countenance

tenance to ſuche perſons as haue béne thy fellowes in ſuche wickednelle: If thou haſte bene a dronkarde, and nowe wilt be ſo no more, part from the company of toſpots: If thou wilte leaue thy former whoredome, ſhake off the familiaritie of that kinde of people: and ſo of all other ſins: if thou deteſteſt the faulte: kéepe thy ſelfe from them that delighte therein. For can a man (ſayth Solomon) take fire in his boſome and not burne his cloathes, or go vpon coales and his féete not ſcorched, and whoſoeuer toucheth Pitche muſt néedes be defiled therewithall: euen ſo they that vſe the ſocietie of the wicked, muſt néedes ſmell of their wickednelle as is prooued before. Pro.6.27. Eccle.13.1.

Wept bitterly, &c. Now Peter being conuinced of his ſinne, and conſidering thorow the grace of Gods holy ſpirite, that the guilt thereof deſerueth greate and endleſſe punihment, beginneth to repent and turne vnto the Lorde, this conuerſion and turning, is contayned in this word (*Wept*) the outwarde token of his ſorrowe, expreſſing the in- 14

ward greefe of his minde: For we must not thinke that this weeping was the repentaunce it selfe, least wee make Iudas and Esau to bee conuerted vnto the Lorde by repentaunce. But that the exceeding sorrowe of his minde did wring oute his weeping. This repentaunce (to pretermit all oure aduersaries fond deuises concerning the same) may be rightly thus defyned. It is a true turning of our life vnto God, proceeding from a pure and earnest feare of God, which consisteth in the mortification of the fleshe and quickning of the spirite. This was in Peter, when he wept for his faulte, it is in all them that be truely called vnto the fayth in Jesus Christ, and ought to be in vs all continuallye, because wee cease not to transgresse the lawes of the Lorde continually. Now to explayne the parts of this difinition. It is called a turning vnto God, because so often as wee sin, we depart from God, walking after the desires of our owne flesh: this turning must begin at the heart. For the thoughts of mans hart are altogether wic-

The definition of repentance.

Gen. 6. 5.

wicked naturallye, therefore the turning vnto God must beginne at the renuing of the same, so commandeth the Lord by the Prophet saiing. Make you a new hart, & in another place, breake vp your fallow grounds, and sowe not your sædes among thornes, that is: plucke out of your harts your wickednes & impietye, & doe not receiue gods mercy into your soules, delighting still in wickednesse: this turning must bee tryed without anye dissimulation, or hipocrisie, that if it be begun aright: it maketh the hearte to loath, detest, and abhorre his former life, and to sigh, sob and lament that his vngodly demeanour hath so hainously transgressed the lawes of his gentle and merciful God and deserued suche extreme payne and torments: this is that terror and feare that the Scripture speaketh of. Haue mercye vppon me O Lorde, for I am weak: O Lord heale me for my bones are vexed, and there is nothing sound in my flesh because of thine anger, neyther is there any rest in my bones, because of my sin: & so forwarde in that Psalm. Ezek. 18. 31. Iere. 4. 4. Ps. 6. 2. 38. 3.

psalm. Dauid declareth how grieuously he was troubled in his body and mind, because he considered gods iudgements against sin, which in deede is in all the children of God (in some measure) but vtterly vnknowne, & strange to secure and careless persons, that sleepe in their owne iniquitie, and for lacke of this, doe neuer come to any remorse in conscience, but are worse & worse but it is vnto the godly a great comfort: for although they feele the heauy wrath of God against their sinne, yet they know, that it is the beginning, and first entrance into Gods fauor againe, for the rigor of his wrath, driueth vs back from our selues, & maketh vs seeke vnto his mercy. This must proceede from an earnest feare of God, that is (as before is declared) from the consideration what God in iustice requireth of vs, and howe far contrary wee haue liued, and also that hee will execute iudgement against all sinne and iniquitye. The feare of this, maketh vs to seeke what way to haue gods wrath appeased against vs, whiche is onely done by faith

2. Tim. 3. 13.

Rom. 3. 28.
1. Tim. 1. 15.

faith in Jesus Christ, who came into ỹ
worlde for that purpose, that he might
be a mediator and reconciler of sinners
vnto God his father: so that euery one
that shall come to the fauour of God a-
gaine, must certainly, & stedfastly with
out wauering beleeue, that Christ his
bloud hath bene shed for the satisfaction Iam.1.6.
of Gods wrath against him for his
sins. And so being perswaded, his con-
science is at quiet with God, & the ter-
ror of Gods wrath, which before did
appeare, is nowe pacified and satisfied Rom.1.5.
in Jesus Christe. But because mans
heart is full of hypocrisie, & a beaste in
his owne knoweledge, beeing blynded
through vain confidence, may perswade
himselfe, that God hath receiued him Iere. 10.14.
into his fauour, when in deede it is not
so. Therefore it is sayd that this repen-
taunce consisteth in the mortifiyng of
the flesh, and quickening of the spirite:
that is, in crucifiyng and killing within
himselfe, the worlde and flesh to wit, all
sinne whatsoeuer: and the quickening Gal.5.19.20
of the spirite, which is by continuall en- 22.23.
deuour to frame our liues precisely, ac-

cor-

rooting to Gods worde. And because this can not bee done perfectly, no not in the best by reason of sinne and iniquitie, that cleaueth so fast vnto them. Therefore they thinke it their duetie, so longe as they carie about with them this body of sinne, to grone vnder the burthen thereof, & to vse al those meanes that God hath set downe for them in his worde: to continue and abide in repentance and amendement of life without ceasing, that Gods holy name may be glorified, and their consciences surely setled in the mercyes of the Lorde, and sinne dayly more and more abolished. The which the Lord God of his infinite mercy, graunt vnto all them that earnestly seeke and labour for it.

Amen.

FINIS.